

Cragg's forward, it moves beyond position statements and polite responses to a more fundamental struggle with the relativity of truth implied in the plurality of religious beliefs and identities.

This is no mere academic quibble. In a world marked by religiously sanctioned ethnic cleansing, Muslims and Christians need seriously to struggle with the moral implications of their respective universal claims to truth. Is Islam the solution in war-torn southern Sudan? What does it mean to speak of Christian witness to Muslims in Bosnia? Ironically, in their desire to present the essentials of orthodox Christianity and Islam, both authors ignore their own heritages of marginality—Kateregga as a Muslim on the edges of the Islamic world in a religiously and ethnically diverse Kenya and Shenk as a member of the Mennonite Church, whose Anabaptist past bears the scars of religious persecution and martyrdom. Had they spoken from these contexts, their dialogue might have moved beyond simple reiteration of dogma to a deeper struggle with the challenges that religious and cultural plurality present to people of faith in both communities.

Although *A Muslim and a Christian in Dialogue* does little to challenge entrenched positions, at least it models fairness, equal time, and mutual respect. We would do well to emulate these virtues even as we seek to move to a more profound struggle with plurality.

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Kang, Wi Jo. *Christ and Caesar in Modern Korea: A History of Christianity and Politics*. Albany: State University of New York Press, 1997. Pp. 214. \$19.95.

The remarkable growth of the Korean churches in this century has attracted considerable attention. Kang's lucid and well-researched history of the involvement of Korean Christianity in the complex political history of that troubled peninsula is a much needed addition to the growing body of literature on a neglected aspect of the subject, namely, the impact of a rapidly expanding church, now approaching a third of the total population of South Korea, in a social situation that is secularizing as fast as the church is growing. Most writing on the subject is in Korean, hence the added importance of Kang's book.

After two chapters tracing the historical background—a hundred years of national xenophobia and persecution of tenuous Catholic penetration (1784–

1884)—Kang lucidly describes and analyzes the shifts in church/state relations for the next hundred years after the arrival of the Protestants.

First, was the broadening impact of American influence, both political and missionary, and the awakening of Korean nationalism (1884–1894). But this was quickly followed by a bruising counterforce, Japanese colonial expansion and the important part played by the Korean Christian resistance to the Japanizing of their country, most significantly in the Independence Movement of 1919, which was an important factor in rapid church growth (1894–1931).

With the outbreak of war in north China and eventually against America, Japan's military power came near to crushing the last traces of the country's independent identity and forced the churches into a humiliating surrender of their institutional integrity (1931–1945). Kang ably traces the trauma of encroaching colonialism through the early stages of a politics of Japanese Asiatic cultural imperialism, and its end result in full-scale repression of Christianity when Japan forced its own national religion, Shinto emperor worship, on a conquered people (1931–1945).

The end of the war and the division of Korea into a communist north and an anticommunist south brought new complexities of tensions, both political and ecclesiastical. Kang deftly characterizes each of the five post-war governments of South Korea from Syngman Rhee to Rho Tae-Woo, and the Christian community's failures and successes in protest and accommodation to authoritarian Korean rule.

The regime of the first president, Syngman Rhee, a Methodist, he describes as the "politics of conservatism," equally pro-American and anticommunist in both church and state—a comfortable, working relationship affording opportunity for startling church growth, but which was oblivious to a largely unrecognized tide of student and working class dissatisfaction (1948–1960).

The "student revolution" which unseated Rhee opened the door not to more democracy, as the students naively expected, but to thirty years of military rule under three successive generals. General Park Chung-Hee (1961–1979) startled the world by propelling South Korea into its "economic miracle." Most Koreans, and most churches, accepted prosperity gladly. But a highly articulate and activist minority, including many in prestigious Christian schools, rose in dissent against heavy-handed military leadership. Park was assassinated not by the dissenters but by his own associates.

His successor, General Chun-Doo Hwan (1979–1988), proved to be as arbitrary as Park, and the Korean military (still technically responsible to U.S. command under the U.N.) spun momentarily out of control. Student resent-

ment turned anti-American, and the churches divided, the majority still preferring economic recovery to student instability, but the minority protest gained strength.

It was enough to force a fair, democratic election and the installation of a new president, Rho Tae-Woo (1988–1993), who wisely resigned from the army and turned civilian. But it was not enough for dissenters who rallied around a new complaint, the issue of reunification with North Korea. By this time, the Christian community itself had divided. A Protestant minority represented by the more ecumenical National Council of Churches, consisting of five denominations and cooperating with protesting Roman Catholics, called for unconditional reunion with North Korea and criticized the U.S. military presence in South Korea. The larger Protestant conservative majority, openly anticommunist, which had organized in 1975 as the “Korean Christian Leaders’ Association,” urged caution in negotiating with North Korea and approved continuing U.S. support (1988–1993).

Christ and Caesar in Modern Korea is an indispensable survey of the interplay of Christianity and politics in modern Korea. It deserves a second edition adding some surprising recent developments and perhaps addressing the question: Why has Korean church growth been so dramatic among the theologically and politically conservative groups and so missing, thus far at least, on the side of the most politically active?

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Kirkpatrick, Clifton, and William H. Hopper, Jr., *What Unites Presbyterians: Common Ground for Troubled Times*. Louisville: Geneva, 1997, Pp. 178. \$12.00.

One of the questions consistently asked of me over the years is whether there is a book—brief and readable—that explains what Presbyterianism is and what it means to belong to this Christian tradition. Clifton Kirkpatrick and William H. Hopper Jr. have written the book, Geneva Press has published it, and at \$12.00 it is not only a bargain, but most churches can purchase a supply for library shelves, officer orientation, and for the inevitable request for a good book about Presbyterianism.

This is also a timely book. From beginning to end, Kirkpatrick, the Stated Clerk of the General Assembly and former Director of the Worldwide Ministries Division of the Presbyterian Church (U.S.A.), and Hopper, a former overseas missionary, are clear about their concerns for the unity of the



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